278 II. CORINTHIANS. Vv. 21.   
   
 AUTHORIZED VERSION REVISED. AUTILORIZED VERSION.   
 d Job Christ’s behalf then we are °am-| @reambassadors for Christ,   
   
 7. ch. 6. bassadors, as °though God were as thongh God did beseech   
 Eph. vi. intreating by us: we pray on you by us; we pray you in   
 ech. vi. Christ’s behalf, Be reconciled to|eiled to stead, be recon-   
 21+ Him who knew not sin 21 For he   
 For is the made [to be] sin for us; that/taat we might be to be the   
 Tieiitea an we might become ° the righteous-|7iyhéeousness knew no sin;   
 our oldest   
 him.   
 iis, ness of God in him. VI. 1} We then, as work-   
 f VI. 1 And as \*workers together} ers together with him, be-   
 with him, we also ?intreat °that ye] seech you also that ye re-   
 Deh. v.20. receive not the grace of God in vain. ceive not the grace of God   
 ¢ Heb, 15.   
 of an ambassador for Christ, consisting in   
 beseeching them, ON THEIR PART, to be re- former sense of the same word in this same   
 conciled to God: and that, in considera- sentence wonld preclude it here: nor “a   
 tion of the great Atonement which God sinner,” as Meyer, and others: but, as De   
 has provided by Christ.—OnChrist’s behalf Wette, and others, Sry, abstract, as op-   
 then (i.e. in pursuance of the imposition posed to Rigutrovusness which follows:   
 on us of the “ward of the reconciliation”) compare “a Gal. iii.13, on the   
 we are ambassadors, as though God were Cross, was the Representative of Sin,—of   
 intreating by us: we pray (‘you,’ but not the sin of the world) for us (or, zn-   
 uttered as an integral part of the present stead of us: 1 prefer here the former, be-   
 text, not a request now made and urged, cause the purpose of the verse is to set   
 as Rom. xii. 1; he is deseribing the em- forth how great things God has done for   
 ; we are ambassadors, and in our us :—the other, though true, does not seem   
 e it is our work to beseech—‘ Be so applicable.—The words for us are em-   
 ye, &e.) on Christ’s behalf, Be reconciled phatic); that we might become (aé once,   
 to God :—‘be reconciled,’ strietly and by this one act. The form of the   
 «God was the Reconciner—let this re- word in the original necessitates this,—   
 conciliation have effect you—enter into joining the whole justification all   
 it by faith’ Our A. V., by inserting the people, as one act aceomplished, with the   
 word ‘ye,’ has given a false impression, Sacrifice of Christ) the Righteousness of   
 making it appear as if there were an em- God (see above: representatives of the   
 phasis on it, corresponding to God being Righteousness of God, endued with it and   
 reconciled to ws,—whereas it is the simple viewed as in it, and examples of it) Him   
 being reconciled in that reconciliation in (im union with Him, and by virtue of our   
 which God was in Christ, the Reconciler. standing in Him).   
 21.] states the great fact on which Cuap. VI. 1—10.] He further describes   
 the exhortation tobereconciledis grounded: his apostolic embassage, as one of earnest   
 —viz. the unspeakable gift of God, to bring exhortation not to receive the of God   
 about the reconciliation.—It is introduced in vain (vv. 2), and of approving himself,   
 without a ‘for’ (which has been supplied), by many characteristics and under various   
 as still forming part of the word of the circumstances, as the minister of God   
 reconciliation.—Him who knew not sin (vv. 3—10). 1.] with Him is not   
 (with what reference is this said? Some expressed in the original, but these are   
 think, to the Christian’s necessary idea of evidently the right words to supply: with   
 Christ; others, to God’s judgment of Him. God, Whose representatives they were,   
 I much prefer to either, regarding it as Whose grace they recommended. This is   
 said with reference to Himself, Who implied not only in what went before, but.   
 said, John viii.46, Which of youconvicteth in the words, © the of God,” of our   
 Meof sin?” Hewasthusone ‘who knewnoi,’ verse itsclf.—Moreover, while working   
 i.e. by contact, persona i in? with God, we also intreat that ye (when   
 See, te the sense, Pet. ii. preaching to you,—or others, when preach-   
 He made (to be) sin ‘@ sin- as ing to others: he still is describing his   
 Augustine and others, for the word seems practice in his ministry, not using a   
 never to have the : and if had, the exhortation to the Corinthians) receive not   
 th2 grace of God (i.e. the reconciliation